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ABSTRACT

Religion pervades all aspects of Saudi Arabia, the conservative home of Islam, where the constitution is the Quran and law is interpreted by religious scholars. A formal adult basic education program was initiated in 1960. As part of the country's modernization since the early 1970s, the Saudi government has begun an enormous nation-building plan that includes universal education and adult literacy education programs. The Quran remains the primary reading material for literacy training. The government offers financial incentives to program completers and pays the entire cost of the programs for all students. Literacy rates have increased tenfold during the last 25 years. Other training programs are also an integral part of the adult education process, but not to the extent literacy programs are. Although as recently as 30 years ago, women were not permitted to become literate in formal programs and 99 percent were illiterate, women now total over one-third of all adult education students. Religious leaders are primarily responsible for women's education, but only blind imams are allowed to teach women the Quran. (The document includes a chronology of events in the development of Saudi Arabian education, a table showing government expenditures for education in selected years from 1945-1983, and a 30-item bibliography.) (CML)

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Adult Education in Saudi Arabia

by

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Abstract

Adult Education in Saudi Arabia

Saudi Arabia is the conservative kingdom home of Islam. The Quran is its constitution, and law is interpreted by religious scholars. The ulema, or religious elders, hold the power to approve any royal decree. Religion pervades all aspects of life and religious police enforce Quranic injunctions on moral behavior.

Only with the discovery of oil in 1938 has the kingdom been able to develop an infrastructure. The quadrupling of oil prices in the early 1970s aided the Saudi's leap from the middle ages into the 21st century. With their vast financial resources, the Saudi government has embarked upon an enormous nation building plan. To prepare their people for these changes, the government has committed itself to universal education. Adult literacy and education programs have been implemented, and the government offers financial incentives to people to encourage completion as well as paying the entire cost of the program, including materials. As a result, literacy rates have increased ten-fold over the last twenty-five years. Training programs are also an integral part of the adult education process, but not to the extent of literacy training.

Although the entire educational system is a source of great pride to the Saudis, it will mean little unless a national work ethic can be developed.

Adult Education in the Kingdom of Saudi Arabia

"Allah will exalt those who believe and those who have knowledge, to high degree." The Holy Quran, 58:11.

"To him who has taught me even one letter I am forever indebted." -Popular Arab saying.

The Kingdom of Saudi Arabia

The modern political state of Saudi Arabia, the only fully-Islamic nation in the world, was declared on September 24, 1932, after the first king, Abdulaziz Al-Saud, had conquered the last of the regions which resisted his claim to kingship over the majority of the Arabian peninsula. He then proceeded to cement the country together through a phenomenal number of marriages and divorces to women from the various tribes.

At the time of unification, King Abdulaziz found himself the ruler of one of the poorest, most desolate nations on earth with an area of nearly 900,000 square miles, roughly the size of the United States east of the Mississippi. The Arabian peninsula offers an inhospitable terrain, the largest sand desert in the world (the Rub al-Khali), and average annual rainfall of about 100 millimeters. Summer temperatures can soar to over fifty degrees centigrade in the southern desert regions. Although dry on the interior, the coastal regions are quite humid. Little grows in the country outside the mountainous regions, save for desert scrub brush, and the stands of palms around oases, many of which are the sites of busy towns, including the capital city of Riyadh (which means "The Gardens"), which today has a population of over one million.

This harsh climate gave rise to the bedouin, or nomad, population, which was estimated as recently as 1964 to comprise over 75% of the one million economically active people in the population. (Islami & Karoussi, 1984, p. 51) Currently it is thought that 3-6% of the total population is true bedouin, who remain dedicated to a life of wandering with flocks of sheep and goats, and herds of camels. (Encyclopedia of International Education, 1985)

Monetary wealth at the time of unification was located along the ancient trade routes of the western coast and mountains, which in Biblical days saw the transportation of frankincense and myrrh from Arabia Felix (Happy Arabia, now North Yemen, and the home of the Queen of Sheba). This was the last area to be conquered by Abdulaziz: the merchant families of Mecca and Jeddah fought fiercely, because they feared that the king would ruin them and their businesses, imposing on them the strict harshness of the bedouin way of life. (Abdullah, the last ruler of the Hejaz, as the western region is known, was banished and later installed by

the British as the first king of Transjordan.) Mecca, as the birthplace of Islam and the place which all Muslims face in prayer five times daily, was the focus of the king's desires for conquering the western region. He saw it as his duty to be the protector of the faith. (The King's title has recently be changed to: The Keeper of the Two Holy Harams [Mecca and Medina as the two holy cities], His Royal Highness, King Fahd bin [son of] Adbulaziz [the first king] Al-Saud.) In the late 1700s, the Al-Saud family, then of Diriyah (near Riyadh) forged a pact with the Wahhab tribe, who were religious purists, calling for a return to the right path of Islam. The pact remains in force today if not between two distinct tribes, then between a government and religious leaders. As a result, religious strictures are enforced, including rigid segregation of men and women, dress codes, and a general observation of piety and upright public behavior. The moral police, a division of the Department for the Propagation of Virtue and the Prevention of Vice, are assisted in watching over public morals by self-appointed religious police known as "mutawa," whose main function seem to be to watch women's morals and dress and to enforce shop closings at prayer times.

Because of the poorness of the country (virtually the only foreign exchange was an annual grant from England, and the income from the annual pilgrimage to Mecca), the king was unable to offer many governmental services in the early days. Prior to 1954, the only active ministry was the Foreign Ministry, located in Jeddah because of the inaccessibility to the capital. That may have pleased the king because it seems that he preferred to keep foreigners at bay to preserve the purity of his capital. This theme continues to run through modern Saudi society where foreigners are often segregated in company compounds.

Only after the discovery of oil in the Eastern Province in 1938 (the king was disappointed at the time: he was hoping the American prospectors would find water) did the Saudis finally gain financial solvency. Oil concessions were granted and money began to trickle in, but to the Saudis it seemed like a flood: twenty-five cents royalty for each barrel of oil. Four American oil companies, known collectively as Aramco (Arab-American Oil Company) "owned" the Saudi's oil. That situation changed after World War II, when the Saudi government arranged to take over fifty percent of the operations. In 1946, oil income totalled $10 million. (The Kingdom of Saudi Arabia, 1982, p. 139) Today Aramco is wholly Saudi owned, and annual oil revenues run into billions of dollars.

Only with the influx of money from oil was the foundation for a modern state laid. After the passing of King Abdulaziz in 1953, his son, King Saud - who is best remembered for his opulent lifestyle which eventually led to

his exile - imported thousands of Egyptians to set up the machinery of modern government. Riyadh was transformed from a mudbrick desert town to a modern capital with an international airport (airplanes introduced the first mosquitos to the capital). The first university, appropriately named King Saud University, opened in 1957. Primary and secondary education, previously the preserve of the wealthy and royalty, was provided for. (See Appendix I for a brief chronology of the development of the Saudi educational system.) After Crown Prince Faisal assumed the King's duties after Saud's first "firing" in the late 1950s, he cautiously provided for the opening of the first public school for girls. (The first female educational institution for girls had actually been opened just three years earlier in King Saud's palace for a group of princesses.) Because of the special place of women in Islam and their delicate position in Saudi society, it was decided that girl's education would be handled by religious authorities, as it is today.

Government services expanded at a phenomenal rate as the government sought to provide for the citizens of the country. The Ministry of Agriculture has enjoyed particular success: this desert country is now self-sufficient in wheat production, although it is heavily subsidized. Development has taken place under a series of five year plans (beginning in 1970), and foreigner labor, from menial through professional ranks, has been required to assist in the process of transforming this once backward desert nation into an industrialized world power. The process has not been without pain. The fabric of the society has been pulled taut in every direction, and the Saudi people and government seek to maintain traditional ways of life as they are propelled from the dark ages into the twenty-first century. English has become the "lingua franca," and in some places, for example at Kentucky Fried Chicken, one is unable to place and order in Arabic: all of the Filipino workers only speak English. In order to overcome this deficiency and to provide for future manpower needs, the government has forbidden the sale of any type of birth control to Saudi nationals. To prevent foreigners from overrunning the country, guest workers are not permitted to take Saudi citizenship, nor are children born there (of foreign parents) allowed to claim citizenship.

Because the government is the sole provider of public services, and until recently was practically the sole source of income, it was necessary to develop programs to spread the wealth. The royal family, now numbering over 5000 princes and an unknown number of princesses, keeps fingers in the most lucrative pies, but has established massive "give-away" programs to provide housing, business opportunities, health care, education, and all basic public

services, all either free or heavily subsidized. The rulers remain in touch with their people (there is no elected body of any kind) through the traditional public "majlis" at which a government official receives the citizens and hears their problems and complaints, often dispatching a civil servant to take care of the matter. Citizens can approach any government official, even the king, at his "majlis", as can foreign residents. All of these things together, combined with a decentralized, tightly controlled military, provide for a stable governments in an otherwise turbulent region of the world. However, the Saudis prefer to remain a "hermit kingdom" (apologies to Korea), asking only to be left alone as the keepers of the holy places of Islam.

Adult Education

Legislation and Government Policy

The General Culture Department of the Ministry of Education was created in 1958 and was charged with addressing the problem of adult illiteracy. (The Kingdom, 1982, p. 212) As a result, a formal Adult Basic Education (ABE) program, focusing on literacy training, was initiated in 1960. The literacy effort had a long way to go as it is estimated that somewhat less than three percent of the general population was literate at that time (Islami & Karoussi, 1984), and the literacy rate for women was even less at under 1%. (Nyrop,Benderly, Carter, Eglin & Kirchner, 1982) Evening classes were held in local elementary school and frequently were taught by the teacher who taught younger students in the same classrooms by day. This competency- based program lacked clear long-range goals and objectives, provision for the teaching of any technical subjects or any life skills other than literacy, and included absolutely no provision for evaluation whatsoever. (Alzamel, 1974). Nonetheless, it was a start, and while in the 1961-62 school year the number of schools in the program was only 183, and students totaled only 16,843, these numbers grew to 550 schools and 34,824 students by 1968, and to 609 school with 42,810 pupils by 1972. (Hamidi, 1979; Riley, 1972).

Efforts were made in the late 1960s to educate the nomadic and rural citizens through summer outreach programs in basic literacy. These activities were administered by the Ministry of Education, but attendance and success rates were fairly dismal. Little has been written about these earliest rural efforts. What is known is that some observers, including Saudis, see the bedouin as "an obstacles to the unity of the state, . . . [and] as disruptive and unproductive citizens." (Nyrop, et al, 1982, p. 67) In attempting to settle, or at least semi-settle bedouin tribes, the government provided not only children's education, but also "nationalism training." (Nyrop, et al, 1982)

Also during the late 1960s, the national government worked conscientiously to develop long-range plans of nationwide community and economic development. The result was a series of five "Five Year Development Plans", beginning in 1970 and continuing through 1995. The initiation of the first Five Year Plan received an added boost in 1972 from the King's special Law M-22 which ". . . called for the efforts of all ministries to eradicate illiteracy under the central coordination of the Ministry of Education." (Hamidi, 1979)

Although the Ministry of Education was charged with coordinating adult education efforts, all phases of women's education remained under the control of religious authorities. (Niblock, 1982) The Educational Policy Statement in the Saudi Arabian Kingdom includes the following paragraph (number 153) regarding women's education:

> "The object of educating a woman is to bring her up in a sound Islamic way so that she can fulfil her role in life as a successful housewife, ideal wife and good mother, and to prepare her for other activities which suit her nature, such as teaching, nursing and medicine. (cited in Presley, 1984, p. 119)

The major steps of the first Five Year Plan (1970-75) that related directly to adult education are:

1. Sizeable increases in the number of schools opened especially for adult literacy education.
2. The development of community development centers to teach such things as hygiene and consumer issues, as well as literacy.
3. Summer programs for bedouin and rural residents that included not only basic literacy training, but also the provision of religious, medical, and some occupational services.
4. Literacy education, especially for women, on television.
5. The opening of more schools for literacy education for women.
6. A curriculum adjustment at all teacher preparation institutions to include adult education subjects.
7. Enhanced coordination of literacy training efforts among ministries, departments, and foreign providers (including UNESCO).

The aspects of the second Five Year Plan (1975-80) that have a direct and major impact on adult education are:

1. Opening the National Center for the Eradication of Illiteracy (for research and teacher training in adult education).
2. Opening 200 new ABE evening schools annually.
3. Graduating 160 new adult education teacher specialists annually.
4. Modification and continuation of the television literacy training program.
5. Continued efforts to address the needs of the non-urban population.
6. Increased use of adult education instructional aids and technology.
7. Expansion of education for adult women.

Subsequent Five Year Plans (the last one is still under development) continue the trends apparent in the first two. Additional issues include much broadening of the life skills curriculum (especially for women), vocation and skills training in areas now relying heavily upon foreign workers, and literacy in English as a second language. (Abdrabboh, 1984; Looney, 1982; Presley, 1984)

Finally, the national labor law has implications for adult vocational education. It requires training "to be an integral part of every foreign operation within Saudi Arabia", and makes it illegal for women to work "except in health occupations, education for women (an area of significant growth in recent years), and social work." (Spicer, 1981) Although Spicer accurately reports the women's employment situation, the authors wish to point out that female employment is not forbidden. All that is forbidden by Islam is face-to-face social intercourse between a woman and a man that she could potentially wed. Because most buildings do not provide segregated work areas, women are restricted to a few work opportunities where they will come in contact only with other women.

Administration

Administration (organization, planning, budgeting, allocation of available resources, etc.) of adult education in Saudi Arabia is legislated to be the sole responsibility of the Ministry of Education. Three major characteristics of this administration are consistently identified in the available literature. The first of these is the incongruence between a highly-structured governmental bureaucracy with a national mission and the prevailing social and cultural conditions previously mentioned. Second, as recently as 1975, only 15 Saudis had obtained doctoral degrees in education, and none of these were in adult education. (Al-Farsy, 1982) Finally, those Saudis placed in positions of educational leadership at the national level were often very far removed socially and economically from the people that their programs were designed to serve. The

result of these characteristics were major problems of the Saudi adult education effort.

Planning was conducted without input from local individuals. (Nassar, 1976) Consequently, assumptions were made about learner motivations and learning styles that were not accurate. This resulted in programs being developed that did not adequately meet the self-perceived needs of students and potential students which in turn produced a low participation rate, a high dropout rate, and lower achievement levels than anticipated. (Hamidi, 1975; Towagry, 1973) Due to a recent increase in the number of Saudis with graduate training in education, the causes of these problems, although not completely eliminated, have been drastically reduced.

Funding

Since Saudi Arabia is an Islamic state, and since Islam places a very high value on education, knowledge and learning, the government sponsors and encourages a variety of educational endeavors at a generous level. The Third Five Year Plan (1980-85) allocated 100 billion riyals (1 US dollar = 3.50 riyals) fro education. (Looney, 1982, p. 113) Even most foreign private corporations, required by law to offer training to Saudis, have these efforts heavily subsidized by the government. (Campbell & Matthews, 1982) With the exception of a few private institutions, all tuition and other educational expenses for citizens at any educational level and type of training program is completely free, courtesy of the Saudi government. It is not unusual for the government to budget over 10% of its total annual expenditures toward education of all types. (MERI Report, 1985) This is, however, down from the 20-30% expenditures of the 60s and early 70s. (Cleron, 1978; see also Appendix II for a table of government expenditures on education.)

Programs

Literacy: Literacy training is unquestionably the primary focus of adult education in Saudi Arabia. The ability of the people to be able to read the religious documents of Islam (the Quran, Hadith, and Fatawa) has been seen paramount to all other types of instruction from earliest Saudi history to the present. (Alsunbul, 1985) For this reason and the general religious nature of Saudi society, literacy education has been able to proliferate and succeed at a rate far above that of many other countries. Specific data on this success is presented in the section on evaluation.

In addition to the heightened social status that becoming literate incurs, the government awards sizeable cash payments to those who successfully complete literacy training at any age. (Ramkumar, 1987) Other motivational factors impacting participation in literacy training

programs have been studied extensively and found to include employability and/or promotability. (Encyclopedia, 1985)

Not a single adult education program example could be found that did not include literacy as at least one aspect of the curriculum. This is illustrated by the fact that in 1980, nine percent of all students of all ages in all types of training were found to be adults seeking literacy education. (Encyclopedia, 1985) In addition to the literacy programs overseen by the Ministry of Education, other government agencies enrolled 11,254 adult education students in 1979-80. (Encyclopedia, 1985, p. 4389) These programs included literacy training for police by the Ministry of the Interior, and literacy training for military personnel by the Ministry of Defense and Aviation. (Kingdom, 1982, p. 212)

Vocational and Skill Training: Vocational and skill training is a vital and significant facet of adult education in Saudi Arabia. Originally taught almost exclusively by foreigners and administered by foreign corporations, it has more recently been increasingly monitored and delivered by Saudis. In addition to literacy education, technical skills directly related to vocational goals are addressed. Provisions for out-of-school males aged 14-17 for nonformal "pre-vocational" training have recently been institutionalized. (Campbell, 1984) In addition, several large corporations, including oil companies and the national airline, Saudia, have developed adult vocational training centers and programs in conjunction with, and largely funded by, the Saudi government. (Campbell & Matthews, 1982)

Religious Training: Training in Islamic traditions is synonymous with all other types of training, especially literacy. The Quran remains today the primary reading medium for literacy training. Therefore, literacy training equals religious training. It is also interesting to note that the Saudi women a provided more religious training than men because of the oversight of women's programs by religious authorities.

Other Programs: Although life skills and leisure activities are gaining popularity in the Saudi adult education system, their emphasis is minor compared to those already mentioned. More discussion of these topics will be undertaken in the next section on delivery systems.

Delivery Systems

In addition to the delivery of literacy skills to primarily urban populations mentioned earlier, a variety of delivery systems have been and still are utilized for education purposes in Saudi Arabia. A brief description of some of the most significant of these follows. The most extensive of these is the Community Development Center system.

Community Development Centers: The basic functions of these centers, located in 42 communities as of 1985, are to educate local leaders about the problems of their localities and potential solutions, and to provide illiterate adults with literacy skills. Popular projects and programs include literacy, training local adult educators, forming local economic cooperatives, and training in farming, cooking, and bookkeeping. (Alsunbul, 1985)

These centers attract people primarily though a religious motivation for literacy, and have been accepted mostly by people who are younger, working, and already literate to some degree, and those with previous experience as students within this type of educational delivery system. (Mourad, 1971)

Summer Campaigns: Targeting selected rural and bedouin populations, these programs focus on literacy and the instilling of religious, health, agricultural, and cultural knowledge. A large tent erected near the rural or bedouin settlements serves as the facility, and teachers from urban areas are brought in to provide the instruction. (Alsunbul, 1985)

In-service training: The National Center for Adult Education (NCAE) offers vacation-time training in adult education to primary school teachers who wish also to become adult educators. Established in 1975, this center is partially funded by the United Nations and enrolls teachers from Saudi Arabia as well as other Arab countries.

The Adult Education Leaders Training Center in Bahrain (an island nation off the east coast of Saudi Arabia) addresses similar issues for adult education administrators and teachers who have completed the NCAE program. Monetary incentives are offered by the Saudi government for the completion of each program. (Alsunbul, 1985)

Voluntary Women's Organizations: Relying exclusively on private donations and grants, and located only in urban centers, these organizations are designed to serve social welfare and philanthropic, as well as educational, goals. Literacy remains the major thrust but other programs are frequently offered, including cooking, sewing, gardening, child care, first aid, nutrition, and typewriting. (Alsunbul, 1985) Due to the fact that these efforts are not governmental and that they are designed primarily for women in an Islamic state, very little has been written about them.

Electronic Media: Obviously, the vast majority of instructional media utilized in all of the programs discussed has been written and/or oral in nature. As recently as the mid-1960s, the country's religious leaders (the ulema) were adamantly opposed to any use of the broadcast media for any purpose, as wireless communication

was "certainly the work of the devil." (Boyd, 1973) All broadcast facilities are owned and operated by the Ministry of Information, and since religious leaders have the final say over any government policy, electronic media adult educational programming did not enjoy much success until relatively recently. Radio has offered, since the mid-1960s, occasional broadcasts directed toward the daily life skills of Saudi women. Until the 1980s, however, no concentrated educational efforts to provide on-going series on radio has been made.

Television has proven a much more effective and successful medium than radio for literacy instruction due to its visual image capability. Although it is only a recent development, considerable adult educational programming has been realized. It began in the 1970s with literacy training for women and occasional general educational programming on such issues as health, security, and road safety. (Boyd, 1972)

The Five Year Plans have called for more on-going adult educational efforts through this medium through the early 1980s. No written materials verify the accomplishment of this goal, but interviews with recent residents and visitors would indicate that progress in this endeavor, especially related to the building of a nationalistic sense among the population, is proceeding slowly but surely.

Teachers: A shortage of qualified teachers has been a long-term problem in Saudi Arabia. Many foreigners have been imported to fill teaching roles, most from neighboring Arab states, and some from Western Europe and the United States. Of the 40,000 public primary school teachers in the kingdom, 8000 are Egyptians, 6000 are Jordanians, and 3000 are Palestinians. (Hobday, 1978, pp. 4-5) Women have relatively recently been allowed to teach in programs designed for women students. This and an increasing number of qualified Saudis has helped to alleviate, but not yet eliminate, this problem at the adult education level. As of 1985, 95% of male adult education teachers were Saudis, but only 33% of the female adult education teachers were Saudis. (Encyclopedia, 1985)

Progress in the employment of qualified Saudis has been considerably slower in private and cosponsored vocational training efforts, however, where technical knowledge is often considered more important than teaching skills. Foreigners are still the most commonly found instructor in this type of setting.

Teacher skill and academic background varies as widely as the other aspects of the delivery system. As has already been mentioned, the majority of teachers in the urban literacy programs are working primary school teachers whose needs to be better prepared to teach adults have recently begun to be met through additional training. This

includes the need to design curricula and instructional methods that are more congruent with the values of older learners. (Hamidi, 1974; Nassar, 1974) This problem is much more pronounced in rural areas, where urban teachers are frequently seen as outsiders to the local culture.

Women: Though discussed earlier in a socio-cultural context, the special situation of women as potential learners deserves mention here as well. Less than thirty years ago, Saudi women were not allowed to become literate in formal training programs. They were over 99% illiterate.

Through concentrated efforts by government, however, great strides have been taken in the education of Saudi women. Special provisions for their literacy and life skills training have been made in each of the Five Year Plans. (Hamidi, 1979) Special daytime television programs (unfortunately competing in some urban areas with soap operas) have been produced and broadcast. (Boyd, 1972) Many training programs in fields such as teaching, nursing, and medicine have been instituted. The newest educational movement, in the private sector through the Voluntary Women's Organizations, seems to hold great promise for women's future roles as educated participants in the society.

With the current worldwide emphasis on women's rights, even the cultural restrictions on their role have begun to relax, permitting them even a broader religious education than would have been allowed only a generation ago. Religious leaders, primarily responsible for women's education, have recently begun to teach women to read the Quran (only blind imams are allowed to teach women). Considering their starting point and the amount of elapsed time, their progress has been truly phenomenal. Women enrolled in adult education programs now total over 50,000, over a third of total enrollments. (Presley, 1984)

Evaluation

As is common for adult education programs, formal program evaluation is lacking. Even the carefully conceived Five Year Plans include no positive evaluation. (Alzamel, 1974) What evaluation has been accomplished is due primarily to the work of Saudi graduate students studying abroad, and it focuses primarily on literacy rates. These rates, considering the 1960 starting point as various social, cultural, and religious barriers to success, have improved significantly.

Table 1 illustrates these advances. It should be kept in mind that the estimated 1984 literacy rate for middle income countries, as reported by the World Bank, was 73%. (Islami & Karoussi, 1984) All figures are estimates, and include only the population over 15 years of age.

Table 1

Year	Literacy Rate	Source
1960	3%	Islami & Karoussi, 1984
1962	2.5%	UNESCO
1977	16%	Islami & Karoussi, 1984
1981	20% women/30% men	Alsunbul, 1985
1982	20 to 30%	UNESCO
1985	24.6%	MERI Report, 1985

Enrollments in adult education programs have also shown a substantial increase. Nearly 150,000 adults are now enrolled in such programs at over 3,000 sites, and they are served by approximately 8,000 trained adult educators. Table 2 illustrates the growth off enrollments since 1962, and reflects and increase of over 220% in the last decade alone. Again, most figures are estimates, and include only those members of the population over 15 years of age.

Table 2

Year	Enrollment	Source
1962	16,843	Hamidi, 1979
1972	42,810	Hamidi, 1979
1975	84,400	Presley, 1984
1980	75,500*	Al-Mallakh, 1982
1981	112,000	Presley, 1984
1985	137,650* 187,000	Al-Mallakh, 1982 Presley, 1984

*Men only

Conclusion

The goals of the final Five Year Plan (set in 1969 and due to expire in 1995) include the achievement of an adult literacy rate of over 95%. At this time it seems unlikely that this lofty goal will be met, but only time will tell.

Without question, however, the concentrated efforts of the Saudi government have made, and will continue to make, giant strides in the education of an adult population that was only 30 years ago one of the least educated of any country in the world. These efforts have progressed slowly due to cultural and religious constraints

Although education at all levels has enabled the people of Saudi Arabia to take in hand the reins of their own future, which is indeed a bright one, there is one cultural aspect that cannot be taught: the development of a work ethic. Shaw and Long (1982, p. 2) stated the matter well:

> [T]he emphasis on enjoying God's bounty rather than earning God's grace through hard labor tends to deprive Saudi society of a work ethic capable of harnessing the country's human resources. Herein lies the greatest dilemma for the Saudi future: unless the country develops a work ethic, no amount of training or education can fully prepare the kingdom for economic development.

The country has take great strides in providing educational opportunities for its citizens of all ages and backgrounds. They have been blessed with the financial resources to undertake the largest national development project in the shortest amount of time that the world has ever seen. However, sustaining the progress already hard fought and won will depend on much more than the provision of educational and development opportunities. They must learn to want to use what they know, and that cannot be taught.

Appendix I
An Abbreviated Chronology of Selected Events in the Development of Saudi Arabian Education

1925: opening of the first Saudi government elementary school for boys

1927: opening of the first public secondary school for training teachers

1930: 2300 students enrolled

1937-38: opening of the first secondary school with a full curriculum for students giong on to study in Egypt or Beirut

1939: offering of a full range of elementary subjects

1949: 20,000 students enrolled

1951: first teacher's college founded

1953: Ministry of Education founded. Previously it was a subunit (the Directorate of Education) of the Ministry of the Interior.

1957: Founding of the first university, King Saud University, in Riyadh
First private girl's school founded in Jeddah

1960: public education for girls begun

1963: founding of the University of Petroleum and Minerals

(Nyrop, et al, 1982, p. 98)

Appendix II
Government Expenditures for Education in Selected Years
US$1 = 3.50 Saudi Riyals (approximately)

Year	Expended (add ØØØ)	% of budget	Source*
1945	130	6.5	
1949-50	9,433	7.5	
1959-60	122,068	16.5	
1969-70	596,000	10.0	
1974-75	3,760,000	8.2	
1979-80	16,269,082	10.2	
actual	18,288,000	11.5	Looney, 1982, p. 115
1982-83	31,846,000	10.2	MERI Report, 1985, p. 149

*all figures are taken from The Encyclopedia of International Education, 1985, p. 4389, unless otherwise noted in this column.

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